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The AMERICAN FRIEND

[NOVEMBER 9, 1950]

The Five Years Meeting Sessions In Review



The Palladium-Item

If Friends have a symbolism, it is in the handshake. Algie I. Newlin, North Carolina, retiring Clerk of 1945, right, bids Godspeed to the new Presiding Clerk of 1950, Norval E. Webb, Indiana. Framed in the center are the other new Clerks, left to right: Dorothy Lloyd Gilbert, North Carolina, Recording Clerk; Richard P. Newby, Iowa, Announcing Clerk; Geraldine Hadley Moorman, Western, Reading Clerk.

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, Headmaster of Oakwood Friends School, Poughkeepsie, N. Y.

IV. Communion (Continued)

William James wrote a book, which has become a classic in its field, entitled *The Varieties of Religious Experience*. The innumerable ways in which men enter into communion with God are there described in luxuriant detail. I think that it would be of interest to anyone who has not read the book to turn to it for some fascinating hours. One of the things which is very clear from James' study is that human beings are both highly individual and yet closely akin, and therefore their basic experiences of life's meanings have elements of great variety and yet underlying similarities. When one person tells of the way in which the experience of communion has been vital and real in his life, he will at once expect that his story will never quite be repeated by anyone else and at the same time that others will find in it aspects of experience which strike an answering chord within. It is with this in mind that I take the liberty of saying a little more about the meaning of God in life as I have known it.

I am profoundly aware of the fact that many individuals never have a single all-changing experience out of which the rest of reality through all the years seems to flow. Awareness of God for them is an accumulating series of experiences. However one may have entered into the area of human life which is emblazoned with the unmistakable marks of the Holy Presence, characteristics of those things which happen within the area thereafter frequently have much in common. I suspect that in telling of the next series of events in my life I will be retelling in essence a story known by many of the readers. The preliminary stages of what I wish to recount show, in reminiscence, a picture of myself just after I had finished a speech in a wealthy church a number of miles away from Hartford Theological Seminary, where I was finishing my theological preparation for Christian service. I had said some things which I thought were rather radical and I had, as they say, got away with them. In fact I had been congratulated on the talk and was very busy in the inward man, magnifying those congratulations and heartily joining in them myself. What a man I was!

I had to leave to catch the last bus back to Hartford, and as I walked out the church door my steps touched gilt-edged clouds. I stood waiting for the bus, ready to signal it upon its approach. Finally I saw the headlights and the little red lights which distinguish a bus from its lesser comrades of the road, stepped forward and raised my hand to signal it to a stop. But the bus whizzed unconcerned past.

I could not believe it. Why, here was I, this remarkable speech-maker, being completely ignored by this bus-driver! Who in the world did he think he was to leave me standing there? Good heavens—there was no way for me to get back to Hartford except to walk or depend upon the kindness of some chance driver who was going my way. The situation was incredible. Just wait until I should get back to Hartford—that bus-driver would find out from his supervisor what negligence had been his!

Thus seething, I began the long trek home, my thoughts black indeed for so beautiful and clear a night. I had not gone very far when I began to notice the night, its contrast with my own mood being so inescapable. Never have I seen the stars clearer than they were that night. Here and there very fluffy white clouds were carrying their famous silver linings past the stratospheric background of deep blue. Gradually there came over me the most profound shame. It started at my fingertips and finally absorbed my entire being. I saw myself for the utterly selfish lout I had been, and I began to long for cleansing. As I walked up the road, alone in the night, I reached my arms out to try to touch that loveliness in the heavens. How far away was God? Was He out there somewhere beyond the blue, past the very last star? Of course not. Was he just beyond my fingertips, perhaps? Or was He somewhere within me, in my head, say, or in my heart? But no, that was ridiculous—to think of Him located somewhere in an organ or located somewhere on or beyond a cloud. He wasn't any *where*; He was only here, *now*. It wasn't a question of a location for God which placed Him somewhere, it was a question of time. Not even time—not the time which is only determined by space; but inward time, this very moment, the eternal now. He was not; He *is*!

I find it very hard to describe the sense of Presence. I can only say that in its certainty, an inner certainty and awareness which, in its compulsion to believe, transcends any sort of outward and objective demonstration, I was cleansed for the nonce of all that ghastly selfishness and pride, that injured self-love. I can only affirm that once again I had become a child—His child. I was home again; once more I knew where I belonged and suddenly I had been transported there.

So many other moments of extreme awareness come to my mind that I realize I cannot possibly speak of them all. Certainly many of the richest and rarest, in the sense of spiritual value, have come straight out of normal life situations and have been expressions of the accent of eternity added on to every day matters. Innumerable such times have occurred to me in our home. It may be a moment at the bedside of one of the children; it may be a time when

(Continued on page 368)

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Editorials . . .

We Build With Thee!

Reflections on the Sessions of the Five Years Meeting

Seven Stirring Days. Pity the man who has never been excited, who has never felt the exhilaration that comes in a great challenge, whose glands have never thrown into his blood stream the hormones that fortify him for courageous action. Whenever a man has been excited to do the *grand* thing, to yield his life to building a Kingdom of God among men, it is not only a physical reaction, it is a spiritual experience. That word, "exciting," is a good word. Without it, life would be dull and the great work of the world would flatten out into dull routine—and slow death. When deeply experienced and harnessed to good work, excitement can link joy and hope to spiritual power for great ends.

The Five Years Meeting sessions were exciting, though doubtless not equally stirring to all attenders. Our needs are not all the same and hence the meeting of those needs is never fully accomplished. No one can safely say that nothing was lacking in our seven days together in worship, conference, business and fellowship, but there was much evidence that Friends who attended were generally stirred and blest beyond their expectations. One appraisal is certain—the Five Years Meeting moved to a higher level than it has ever known before. The sun came up, the day broke before us, and Friends met it with high expectancy.

There was, as usual, the opening day of organization, when the clerks for the closing five years turned their responsibilities to the newly appointed Friends. Algie I. Newlin, Cora Mattison, Elizabeth Hazard and Dean Gregory (the latter now in Oregon) had served well and with the appreciation of the assembled Friends. Norval E. Webb, Dorothy Lloyd Gilbert, Geraldine Hadley Moorman and Richard P. Newby took over responsibilities on the second day of the sessions and carried through in a commendable way to the concluding meeting. They continue in their respective positions until the sessions of 1955.

Members in Session

Delegates from Near and Far. Let us first take a look at the assembly of Friends, probably one thousand of them, that packed the lower floor and spilled over (and upward) into the large balcony. The aisles held additional chairs, as many as the fire safety regulations would permit, and a line of Friends ringed the main room. It was deeply gratifying to see that multitude, but more exciting still to think of *who* was there. From ten Yearly Meetings in the United States, one in Canada, and three abroad came nearly two hundred delegates and alternates to occupy the front pews marked with standards for seating arrangements.

Just who were they? Here is the list of Friendly bodies in alphabetical order: Baltimore, California, Canada, Cuba, East Africa, Indiana, Iowa, Jamaica,

Nebraska, New England, New York, North Carolina, Western and Wilmington Yearly Meetings. Although Mexico does not function as a Yearly Meeting, Friends there sent Fortunato Castillo, a young Friend and doctor, to represent them. These Yearly Meetings are the constituent members of the Five Years Meeting and their delegations constitute the official sessions for the transaction of business and for guiding the policies and ongoing program of the Five Years Meeting.

We cannot take the space here to list the names of all the delegates, but those of the United States and Canada would want an additional recognition of our delegates from abroad. Number one news, every attender would say, was the presence of Benjamin Ngiara of East Africa Yearly Meeting, located in Kenya Colony. This new Yearly Meeting of about 20,000 members was set up in 1946. This was their first delegation to the Five Years Meeting. Benjamin Ngiara, Clerk of that Yearly Meeting spoke helpfully and impressed Friends with his thoughtfulness and poise. It was good to have him here both for his own contribution and as a visible representative of the Friends in East Africa.

From Cuba came Miguel Tamayo, a business man well known through his former visits to the United States; Juan Guzman, a pastor at Banes and a former clerk of Cuba Yearly Meeting; and Juan Sierra, present clerk, pastor at Puerto Padre and principal of the Friends School there. From Jamaica came Kenneth B. M. Crooks, headmaster of Happy Grove School; Allen Jacobs, now a student at William Penn College; George Minott, pastor at Port Antonio; Adam Flatter, secretarial representative of the Mission Board; Mabel Vincent, pastor of a circuit of Friends Meetings; Margaret Farlow, superintendent of Lyndale Girls Home; Clifford Meredith, Principal of the Friends Education Council; Ruby Meredith, Inspector of Schools on the Island of Jamaica; and Ena da Costa, a teacher now studying at Friends University. These Friends contributed helpfully to the sessions. One young Friend remarked, "I have always found it difficult to believe in Missions, but after meeting these Friends, I see how wrong I was."

Growing a New Name. These Yearly Meetings "abroad," brought into existence by our mission work, have made it impossible to continue using the name "The Five Years Meeting of the Friends in America." Accordingly, the Five Years Meeting took action to change the name, dropping the words "in America." We are now "The Five Years Meeting of Friends"—in the world.

Our "Visiting Friends"

Friends from Everywhere. There was also a large number present who were called "Visiting Friends," for lack of a better term, but they were more than observers. They entered into the fellowship which characterized both the sessions and the recesses between sessions, and many of them spoke in the dis-

cussion periods. More than forty of these "Visiting Friends" from outside the Five Years Meeting came from Kansas Yearly Meeting. Gurney Hadley, their clerk, together with Ralph Coppock, clerk of Ohio Yearly Meeting, and George Walton, clerk of Philadelphia General Meeting, were invited to facing seats and presented to the Five Years Meeting. There is no record of the number attending from other Yearly Meetings, aside from Kansas, but Philadelphia Friends surely ran a close second to Kansas. Byron Osborn, President of Cleveland Bible College, was also presented, and spoke briefly and helpfully.

London Yearly Meeting, mother of us all, sent to our sessions the venerable and greatly loved Barrow Cadbury and his daughter, Dorothy Cadbury. Barrow Cadbury has been for many years a devoted Friend and generous supporter of Friendly causes. Stanley and Edith Forward came early for the Five Years Meeting sessions, landing in early October and visiting in the area of Philadelphia. Stanley Forward is the accountant for London Yearly Meeting and served as secretary to the committee which erected Friends House in London, 1924-1926. Many Friends will remember Elfrida Vipont Foulds, Quaker authoress. Her *Colin Writes to Friends House* is well known here as are some of the other books written under her pen names, Elfrida Vipont and Charles Vipont. Eric and Esther Curtis are English Friends now living in Richmond, where Eric Curtis teaches in Earlham College. They have just returned from a visit to their native land.

A later arrival in the sessions was Horst Legatis, carrying a minute from Kassell Friends Meeting of German Yearly Meeting. Now a student at the University of Chicago, he was the one and only Continental Friend present, if our information is correct.

From other Yearly Meetings came many well known Friends. Levi T. Pennington from Oregon Yearly Meeting is a greatly loved Friend, warmly welcomed to all Friendly gatherings. Perhaps he was the oldest Oregonian present (if we may be allowed to guess), while Lewis Hoskins, the new Executive Secretary of the American Friends Service Committee, may have been the youngest member of Oregon Yearly Meeting present. From Iowa and Ohio Yearly Meetings (conservative) came a goodly number of Friends. There were also many Friends from united and independent meetings, scattered across America.

Have we missed others in our enumeration of visiting Friends?

From the Business Sessions

Action on Faith and Practice. Besides the changing of the name to "The Five Years Meeting of Friends," other actions of significance were taken in the business sessions. The long discussed question of "Faith and Practice" (the Discipline) was brought to a final conclusion by the adoption of Chapter V in Part II as the operating plan for Five Years Meeting organization. The remainder of the disciplinary provisions and text is left to the separate decisions of the constituent Yearly Meetings. A committee on reference was appointed to keep the statement of "Faith and Practice" before Friends and to receive information

on the developments of the disciplinary statements as they are written by the Yearly Meetings. Thus one extended business consideration that has occupied the minds and concerns of hundreds, if not thousands, of Friends for ten years came to a new answer.

New United Board Established. For ten years there has been a discussion of the possibility of uniting our work in Peace, Public Morals and Social Order into one Board, but with each of the three fields represented by a department in the new Board. Upon recommendation of the Executive Committee, the Five Years Meeting approved this move and the new Board is appointed. Its suggested name, Board on Peace and Social Concerns, will be submitted for action by the Executive Committee. The new plan was made with the intent of giving employed help to all three fields of work, but it does not contemplate additional staff beyond the present secretary of the Peace Board. The new Board will be so organized as to assure strengthening of each of the three concerns.

Women Friends Still Lead! The United Society of Friends Women, at their suggestion, has been invited by the Executive Committee to name one representative to each of the Boards and Committees of the Five Years Meeting. By action of the Five Years Meeting, this plan has been regularized and made a part of approved procedure. This means that the United Society of Friends Women and the Five Years Meeting enter a closer and more coordinated working relation designed to strengthen each of them. The women of the church have been for years a strong and well nigh indispensable part of Five Years Meeting work. They have won by their devotion and important service the gratitude of Friends throughout the Five Years Meeting. A Women's Dinner attracted nearly four hundred attenders.

Men's Movement Started

Men Friends Meet and Plan. Perhaps it was the women who set a quick ferment working in the minds of the men of the Five Years Meeting. For some reason, not to be accounted for by administrative pressures, the men of several of our Yearly Meetings have organized and undertaken extension work such as the erection of new church buildings, Young Friends camps, etc. From California there came, two years ago, the suggestion that a men's movement might be started on the Five Years Meeting level. In keeping with that interest and after consultation with men in other Yearly Meetings, a dinner and program during the Five Years Meeting sessions was held at Earlham College. Over two hundred men met, while others, unable to get dinner tickets due to limited space, came for the meeting.

The enthusiasm of these men was one of the most encouraging features of the Five Years Meeting fellowship. With Glenn Switzer, California businessman, as President, an organization was set up and an Executive Committee was formed and plans laid for a further development of work. What should the men do? What was to be the visible, functional reason for a new organization of men in the Five Years Meeting? The answer was not long in developing . . .

Their First Project—To Build. For many years Friends who have visited the Central Offices of the Five Years Meeting have been aware of the necessity of a new Central Office Building. Friends have felt "let down" as they visited the present rickety residence building, serving as an office building. It was not merely a wholesome pride, though that would be reason enough, that dictated a better building, but the need of office space, equipped more in keeping with our faith in the importance of the work of the Lord through Friends, and more adequately fire-proofed. In the meantime, the property consisting of twenty-five acres and several buildings known as Quaker Hill, was given to Friends in 1940 by Isaac and Adah Woodard of Indianapolis for the service which has been rendered there for the past ten years, a service in the form of conferences, study groups, committee meetings and hostel accommodations. That property was offered to the Five Years Meeting as a site for a new central office building.

The business session in which the acceptance of this gift was considered represented the best in Quakerly, democratic business procedure. The problems involved were thoroughly aired, divergent points of view were expressed, and though disagreeing on some points in regard to it, the meeting developed a rising tide of enthusiasm, bringing together the differing views into a grand finale of action, more spirited and united than anyone could have hoped. It was well nigh in the spirit of a pentecost that pledges were made from the floor, rolling up a grand total of \$15,000. This is, of course, only a beginning, with a final total of at least \$100,000 estimated as the need. At such time as the sale of the South Eight Street property takes place, that amount will also be added to the sum now pledged.

The Men's Movement "Moves." A Building Committee of five persons was appointed as follows: Glenn Switzer of California, A. Russell Heaton of New York, Elwood Meredith and George Scantland of Indiana and C. Clayton Terrell of Wilmington. Who should be responsible for raising the money? That is where the new organization for our men comes in, to accept the leading responsibility as the fund raising group. These Friends together with the Building Committee, the Trustees, and the Executive Committee of the Five Years Meeting to which the Building Committee is made responsible, will move readily into the plans. A general meeting of representatives from these groups is contemplated during November.

We build! May it be not merely with bricks and mortar, but with spirit; and may it be not merely an office building, but a "Friends House" that seems through the prayer and concern that creates it a temple dedicated to the Lord God and to his son, Jesus Christ. Let it be a spiritual home center before it is a place for organization and for the mechanics of our work, necessary as they are.

Program Features

Elbert Russell. The Isaac T. and Lida K. Johnson Lecture, given by Elbert Russell on Sunday afternoon, was delivered to the largest audience of any of the sessions. An estimated 1400 persons filled the Meet-

inghouse. The lecture, *Friends at Mid-Century*, is in printed form and is available.

As the Program Developed. We have reviewed here the persons present and the actions taken by the Five Years Meeting, but not the full range of the program. In a previous issue of this journal, the program was printed, indicating the outline of topics, the procedure and the names of Friends giving stated addresses. Besides those Friends who, one by one, stirred our spirits, there was a large number of participating Friends, including eighty persons who led early morning worship and discussion groups. These meetings, convening at 8:30 a. m., drew such a large number of Friends that two additional groups beyond the eight originally planned were created. The discussion periods following these smaller group meetings, in which all groups were united in one large assembly, reflected not only the thought of the earlier groups and the previous evening's lecture but also the preliminary preparations in the study booklets so widely circulated among Friends Meetings months before.

In the Christian Context. As Henry Smith Leiper, Associate General Secretary of the World Council of Churches, shared in discussion and in an address we were helped to avoid the beating of a denominational drum, and led to see our part in the great Christian movements around the world. Christ is the *universal* Saviour and Redeemer of men. His Church is the great central reality for building the world community.

The evangelistic tone was high and from the beginning centered in Christ. Without a Redeemer, our "gospel" becomes less than a Gospel, and we find ourselves like men giving lectures to sick men on the science of medicine. Beyond lectures men need a Physician and there is One, even Christ Jesus, who can speak to their condition. There is balm in Gilead—there is grace that is greater than all our sin.

Further Reflections in Prospect

To be Reviewed. THE AMERICAN FRIEND has asked all of the speakers to present articles embodying their addresses for this journal. Some of these messages are in our hands. Others will come later. We hope that for several issues THE AMERICAN FRIEND may bring the sessions to Friends, and thereby extend them far down the calendar of the weeks ahead.

Be assured of this also, the Minutes of the sessions, as prepared by Dorothy Gilbert, will not be dead phrases on the business actions taken, but a live account of the fellowship and discussion and of plans developed for the years ahead. A supply of Minutes will be sent to the headquarters of each Yearly Meeting for distribution. We hope they can be ready by December first or shortly after.

The sessions were planned and held within the larger program of "The Advance," covering the next five years. What may those five years reveal as they move toward the sessions of 1955? For suggestions relating to the Advance, see elsewhere in these pages.

Let these meetings be seen now, not as a memory only, but as a beginning—an "Advance with Christ, through the Church."

E. T. E.

Messages from The Five Years Meeting

TO FRIENDS EVERYWHERE

As we have met again at Richmond in the sessions of the Five Years Meeting, we have experienced a deepened sense of the meaning of Christian fellowship. We are convinced that the fellowship of these days is centered in Christ; that its deeper meaning is found in a personal experience of Him, and in shared tasks performed for His sake. In the midst of the disorder and frustration which man has brought upon himself, God's design may be discovered. As we give ourselves fully to seeking His will we are quieted and sustained for the service of healing the wounds of the world. We have been impressed with the necessity of extending our fellowship to all men, in all conditions of life. Our concern has been that we may be prepared to go forth over the earth under a baptism of faith and power sufficient to do our part in building the kingdom of Christ.

We have been meeting at the beginning of the day in smaller groups for worship and discussion and have then come together for a united seeking of special guidance for the work involved in an assigned area of concern. Finally one of our members has brought a prophetic message for stimulating our purpose to go forward. Our concerns have been for "fellowship in the local Meeting," "the Christian nurture of persons," "evangelism and extension," "impact on social issues," and "Christian world fellowship."

Free expression of varied opinions, given in Christian love, has proved the validity of our belief that God desires to reveal Himself through all of His children. We have the responsibility for helping each other find the ways that God would work through us. We have been counseled that patience must be exercised as we apply meanings to words and have sought to go beyond words to understand something of the spirit in which they are given. New and deeper meanings may come from others whom God would use as our teachers as we seek together to live under the guidance of the Holy Spirit. The sign of the Christian Church is not a circle which turns back upon itself, but an arrow pointing the way to new life and new service. We need a constant renewal of divine power. We may well follow the practice of withdrawal and return—withdrawal to Him for power and return for His service.

We are concerned to provide the nurture that will bring about Christian growth. Provision must be made for

the special needs of the new-born child and for his development. We must also furnish the conditions in our homes, our Meetings, and our communities, which will create an atmosphere conducive to the beginning of the new life of the Spirit.

We have an important work to do. It may continue to include bringing physical relief to those in need, but as this work may be taken over by others, we are still under a call to help supply the compassion that is not limited by nation, race, religion, or by political and military alliances. We shall need to oppose harmful influences about us but our call is not so much to oppose communism or build democracy as to live the Christian life; to give a demonstration of a higher principle than is found in either. What we do must be the result of our deepest religious convictions and will be our basis of action because we can do nothing else.

We must act in humility as our lives touch others who are as valuable in God's sight as are any of us. We are humble in the knowledge that we have done all too little in changing the spiritual atmosphere of our communities and of our world. In this day of disappointment and anxiety we are also given an unparalleled opportunity for the Church of Christ and for Friends in particular. Let us respond with the same unselfish devotion which marked the lives of those of other days whose example we now honor.

The foundations that are being thrown down must be re-established by righteous men; men of faith, of power and of love. We pray that we may be used in the establishment of righteousness as the burning coals from the altar purge us of uncleanness and cause us to behold the glory of God; to know the saving grace of his son, Jesus Christ.

We must cry out with boldness against the evils which surround us. We shall forget to be afraid when we have been with Jesus. We undertake our work at home and in the world community, united under the call of Jesus, "Follow Me." "In simple faith like those who heard" His voice long ago, we now "rise up and follow" Him.

A man was seen kneeling at a place, significant in the history of the Salvation Army, and praying, "O God, make it happen again!" So should we pray as we recall the rise of the early church and of the Quaker movement.—Murray C. Johnson of Indiana.

MESSAGE TO THE PRESIDENT

The President
The White House
Washington, D. C.

Dear Mr. President:

One of the central principles of American government since its founding has been the separation of Church and State. The perversion of this government principle can lead only to controversy among religious groups. We regret that by the appointment of a special representative to the Vatican, this fundamental relationship has been violated.

We have no prejudice against any religious fellowship. In fact, we seek in every possible way to deepen the understanding and extend the fellowship with all other religious groups. This gives us the greater liberty to express our sincere conviction that it is unwise for our government to carry on diplomatic relations with a religious organization such as the Vatican.

The Five Years Meeting of Friends, meeting in regular quinquennial session at Richmond, Indiana, through this communication expresses to you our hope that no successor to Myron Taylor be named to the Vatican.

On Behalf of
the Five Years Meeting,
NORVAL E. WEBB, Clerk

FIVE YEARS MEETING STATEMENT ON PEACE

This statement, adopted by the Five Years Meeting in session, grew out of concerns expressed in the Special Interest Group on World Order, in the evening address by Clarence Pickett, and in the open sessions dealing with the impact of the Church on social issues.

The Five Years Meeting of Friends testifies that obedience to the Spirit and teachings of Christ impels us to dedicate ourselves to the abolition of war. We cannot share in the reliance upon force or threat of force which leads to a menacing arms race, to conscription, and universal military or manpower service. These are contrary to the redemptive love in Christ.

The growing regimentation, diversion of resources, limitation on freedom of conscience and of initiative indicate a dangerous drift toward a garrison state. We declare our deep sympathy with all those who for conscience sake have entered their protest against conscrip-

tion, preparation for war, and war. We offer to them our prayers, encouragement and moral support as they meet the consequences of their actions.

We dedicate our hearts, minds, and efforts to the achievement of a world at peace. The following indispensable principles guide us in our efforts:

1) The ministry of the gospel of Christ must be brought to all men. This is the basis for a universal international morality.

2) All men must be regarded with respect befitting their dignity as human beings, created by God.

3) The oneness of mankind under God lays upon us responsibility to share our bounties to help meet the needs of our fellow men.

4) The building of peace must be comprehensive including simultaneous efforts toward:

a) Strengthening the conciliation and peace making functions of the UN so that resort to armed violence may be prevented and that conflicts may be resolved by just processes of law and reconciliation, with enforcement by an international civilian police rather than national or international armies through war.

b) Universal disarmament of atomic, biological and conventional weapons.

c) Concerted action by all toward eliminating hunger, poverty and disease. Towards this goal we now renew efforts by our Society for increased constructive projects in this direction. We will now attempt to match war-tax increases with voluntary contributions to a new fund for these efforts.



The Palladium-Item

These Friends attended the Birth of the Five Years Meeting in 1902: (Left to Right) Millie Lawhead and Esther Cook, Indiana; Murray Kenworthy, Western; Fred Smith, Indiana; Charles O. Whitely, Iowa.

INTEREST GROUP HIGHLIGHTS

Special Interest groups, held at 4:15 each day, provided "fellowships of concern" for many attending the sessions.

The Children's Workers Interest Group, sponsored by Olaf Hanson, was shown visual aids regarding teacher training, heard Mary Esther McWhirter talk about children's projects in connection with the A.F.S.C. and considered plans for a program of Advance in children's work. A workshop demonstrating creative activities for children was held.

Friends and World Order was the theme discussed by a large interest group sponsored by Howard McKinney of the A.F.S.C. and Wm. Merton Scott of the Peace Board. Leaders from various phases of Quaker activities led discussions on East-West Relations, the United Nations, Relief, and other topics, as they related to Friends. From fifty to one hundred Friends daily shared in the discussions.

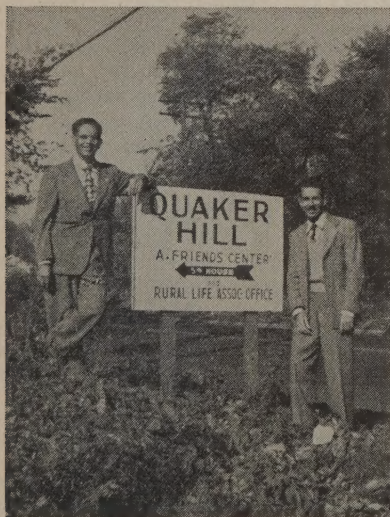
The Study Group on the Nature of Man, led by Raymond Binford, discussed the problem of the aesthetic and spiritual nature of man, the organic nature of society and the Quaker concept of man.

Audio-Visual Aids were demonstrated and discussed in several sessions under the leadership of James Furbay. Methods and the educational advantages of visual aids were topics for discussion. Demonstration of various aids was made. Lewis Hoskins (Wilmington) aided in leading the discussion.

The Rural Pastorate was discussed by a group of rural leaders under the direction of Stanley Hamilton and John Harvey. Interest in the topic made it necessary to hold one more session than the two originally scheduled. Topics considered were: an acreage for the pastor, the reasons for the decline of rural meetings, the possibility of loans to rural young people, and farm problems such as land tenure and the size of farms.

PICTURES

The pictures in this issue are chiefly those of delegates and alternates from Yearly Meetings. In some cases, committee meetings and other responsibilities made it impossible for delegates to appear with their Yearly Meeting group. Occasionally, persons not delegates are also pictured.



Cuban Friends Juan Guzman (left) and Juan Sierra stand at the entrance of Quaker Hill, future headquarters of the Five Years Meeting. The arrow points to the place that has been the center of hospitality for them during Five Years Meeting time, and for many other Friendly visitors for the past ten years.

LINES THAT LINGER

Someone has said, "Our religion is a religion for heroes, but we are just nice people!" — *Miriam Levering of North Carolina.*

A Japanese convert told me, "That missionary caught me with his love." — *Gurney Binford of California.*

While we were working on our new church building at Pueblo, a small boy poked his head through the open window and said, "Hey, mister, are you building this for me?" We were! — *Clio Brown of Nebraska.*

We should look for "tender souls," seekers, and not merely be content with our traditions. — *George Walton of Philadelphia.*

A meeting of Friends ought to be more like a gathering of disciples than like a convention. — *Alexander Purdy of New England.*

Because our problems rise out of sin in the human heart, the answer must also come from the heart, changed through Christ, and radiated to the life around us. This is the way we make our social impact. — *Arthur Roberts of Kansas.*

Let us start doing the thing that needs doing because it must be done, though we may not know whither it will lead us ultimately. — *Elfrida Foulds of England.*

Instead of holding our fingers on our own pulse, fearful of our own health, we should know the source of health

It is seven hundred miles from one border of Nebraska Yearly Meeting to the other, but the hearts of these Friends are as open as their prairies: (Standing) Lindley J. Cook, Raymond Platt, Lyman Platt, Mrs. Lyman Platt, Ernest Allen, Katherine Donald, Evalena Macy. (Seated) Blanche Allen, Ora W. Carrell, Ava C. Maris, Casper Hanson, Elizabeth Hanson, Clio Brown.

in Christ and be able to say, "For me to live is Christ." — *O. Herschel Folger of North Carolina.*

We are working toward law, not war; police, not armies; courts, not battlefields. — *Raymond Wilson of Washington, D. C.*

It should be the genius of Quakers to take hold of the little end of big problems. — *Alexander Purdy of New England.*

Let us not despise the small acts of love, for they, like mustard seeds, have a way of growing all out of proportion to their original size. — *Clarence E. Pickett of Philadelphia.*

Sin is selfishness and selfishness is sin. If you don't believe it, try naming even one sin that is not rooted in selfishness. — *Clyde Milner of North Carolina.*

Our temptation is to "play it safe," to be a spectator of the passing parade, but do nothing to change the life around us. — *Norval Webb of Indiana.*

We hope that this Five Years Meeting will not be remembered only for the effort to raise money for the new office building, but also for the support it offered Clarence Pickett's peace challenge. — *Gordon Coffin of Iowa.*

Christian nurture is like farming, for you believe in the nature of the seed, the soil and the sun which brings out the life. — *Ruby Meredith of Jamaica.*

Only by prayer did the early Christians maintain a vital life of service and outreach; their life spring was in God. — *Charles S. Ball of Iowa.*

While emphasizing the individual, let us not forget that it is the community that educates him. We must build good communities. — *Stanley Hamilton of Indiana.*

The new birth is basic to Christian education, for we can educate only a live, responding person. — *Gerald Dillon of Iowa.*



Members of the oldest Yearly Meeting on earth, established before London Yearly Meeting, New England Friends bring a worthy heritage to the relatively young Five Years Meeting: (Standing) James A. Coney, Lelia E. Taylor (and little Lelia), Lelia S. Marstaller, Alexander C. Purdy, Ruth D. B. White, Mary C. Cadbury, Grace P. Atkins, Charles W. Mesner, Annie S. Dernier, Oliver W. Frazer, Russell D. Brooks, Harold Chance.

(Seated) Ruth Jenness, Myron I. Jenness, Elsie Coney, Arthur Jones, Marion E. Kelsey, Carlton W. Jones.



Iowa Yearly Meeting carries heavy loads and carries them cheerfully. Hardly could one find another Yearly Meeting with more devoted workers. Here are a few of them: (Standing) Glenwood L. Stanley, Andrew Stuart, Gerald Dillon, Esther Figgins.

(Seated) Richard P. Newby, Kenneth Eichenberger, Charles O. Whitely, Guilford Street, Bernard L. White, Lawrence Sams.

ORCHIDS!

In planning and carrying through a meeting of such proportions as the Five Years Meeting, there are always many persons rendering service in both prominent and hidden ways. It is impossible to list all who have helped, but here are a few whom we delight to honor.

(1) The Hospitality Committee consisting of Esther Nusbaum, Mildred Hammer, Katherine Chase, Frankie Stanley and Ruth Robbins worked many days preceding the sessions, finding rooms, assigning names and finally meeting trains and helping late comers to find rooms. They registered more than one thousand of the possible two thousand Friends who attended part or all of the sessions. Of the one thousand registered, they assigned five hundred to rooms.

(2) The women of the East Main Street Meeting did a heroic service in feeding Friends. Their efficient and gracious service was appreciated by all. Edith Smith was the Chairman of this group of women (and men)—most of whom belong to the First Friends fellowship group, the "Forty-Niners."

(3) The afternoon teas under the chairmanship of Helen Meredith were welcome occasions of fellowship.

(4) The large exhibit room under the direction of James Furbay was filled with attractive displays. A well stocked and well chosen book display by the Friends Book and Supply House and more than a dozen other exhibits gave the new and well lighted recreational room a festive air.

RICHMOND CONFERENCE ON "POSITIVE WITNESS"

"A positive witness in today's world" expresses the theme of the conference of all Friends which grew out of the concern of New York Yearly Meeting. Out of that concern a conference was called to meet in Richmond, Indiana, October 26-28. The American Friends Service Committee and the Peace Board of the Five Years Meeting, with other agencies, shared in sending out

the invitation and making the arrangements. Friends from twenty-two of the twenty-five Yearly Meetings in the United States came together for the conference. There were also representatives from Jamaica and Mexico.

Gerald Bailey, English Friend and member of the international team of Friends working at the United Nations, opened the conference with a provocative message on the "sensitive conscience."

In other sessions Lewis Hoskins, Executive Secretary of American Friends Service Committee, presented "Conscience and World Order" and Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, spoke to "Conscience and Conscription." A complete statement will be presented in the next issue of THE AMERICAN FRIEND.

WM. MERTON SCOTT

SCRAMBLE AND UNSCRAMBLE

Instead of indulging in that non-objective art commonly called "doodling," during the Five Years Meeting, James Terrell from Wilmington made a game out of it. He scrambled the names of Yearly Meetings in the Five Years Meeting. Can you unscramble them?

FIC ARA
WILTON MING
A CUB
TIM BALORE
JICA AMA
IAN INDA
A. O. IW

ROLI N. CANA
ALIFIA CORN
ADA CAN
N. G. D. NELAN
ORK W. NEY
STER WEN
NERA BASK



Friends who live around the pivot of the nation, Washington, D. C., take their location and responsibilities seriously. These Baltimore Yearly Meeting Friends are: (Standing) Margaret M. Hunter, Anne C. Houghton, Marlin Dawson, Ruthanna Moon, Sallie P. Wetherald, Florence K. Brown, Vernon L. Brown, Joseph J. Wetherald, Isaac C. White, William R. Neave, Anne W. Stein, James R. Stein, Jr. (Seated) Katherine A. W. Simon, Emmett M. Frazer, Theodate P. Wilson, Edward F. Raiford, Edna Goodwin, Herbert M. Hadley, Mary M. White.



No one reads the history of the beginnings of the Five Years Meeting without noting the leading part of New York Friends. That tradition still lives: (Standing) Margaret Rumsey, Robert Rumsey, Florence Hull, Benjamin Rockwell, Henrietta Carey, Levinus Painter, Clara Henderson, Cecil Pearson, Augustus Benedict. (Seated) Katherine Cook, Richard Lane, Elizabeth Hazard, Alfred Henderson, Enola Henderson, Howard Carey.

NEWS NOTES

Juan Guzman, pastor at Banes, was able to follow the discussion and addresses at the sessions and to enter into the discussion himself through the aid of on the spot translations by May Jones and Henry D. Cox.

Local Friends wishing to borrow the cuts used in this issue for their own publications may do so by sending their requests to THE AMERICAN FRIEND at the Friends Central Offices, 101 South 8th, Richmond, Indiana.

A "delegation" from Scattergood School at West Branch, Iowa, attended the Five Years Meeting. Students Loral Larson, Alice Michener, Earl George, David Krumm and Robert Hinshaw and faculty members Leanore Goode now and Marjorie Catt drove from Scattergood to be present for the week of meetings, continuing their studies between sessions.

The freedom of the discussion period was exemplified as Susie Meek Frazer, American Indian Friend, came to the microphone and sang the following lines: "God is working his purpose out, as year succeeds to year. God is working his purpose out, and the time is drawing near. Nearer and nearer draws the time, the time that shall surely be, when the earth shall be filled with the glory of God, as the waters cover the sea."

Friends Book and Supply House staff tell us that the best sellers at their

display in the Exhibit Room were *As I Remember It*, by Gurney Binford; *Quakers Find a Way*, by Charles Woodman; *Letters to Young Churches*, a translation of the Epistles by J. B. Phillips; and *Handy*, the recreational booklet from the Cooperative Recreational Association in Delaware, Ohio.

Autographed copies of these books by Five Years Meeting attenders were at the top of the book lists of many Friends: *Signs of Hope* and *The Common Ventures of Life*, by D. Elton True-

blood; *Sparks Among the Stubble*, *Blow the Man Down*, and *Lark in the Morn*, British imports by Elfrida Vipont.

On Monday afternoon, the meeting paused to bear Roy Knight and Donald Mott in mind as it worshiped together. These young men from Iowa were arrested for continued non-registration, and it was thought that their trial might be held that day. The meeting felt that they were bearing a testimony to Friends' fundamental beliefs in non-violence and liberty of conscience.

A letter of love will be sent from the Five Years Meeting to Friends now leaving Alabama to establish homes in Costa Rica, with a prayer that they may mean to that country what Friends first coming here meant to America.

Young Friends evening during the sessions featured a play written by and about young Friends. David Stanfield and Margaret Hinshaw Terrell of Wilmington Yearly Meeting are the authors of "As the Twig is Bent," a play about young people and the need for their cooperation with creative leaders. The drama was well received, and may be duplicated for the use of other young Friends' groups.

Printed copies of the Isaac T. and Lida K. Johnson Lecture given October 22 by Elbert Russell are available at the Friends Central Offices. Bound as a pamphlet, the lecture, entitled "Friends at Mid-Century," will be mailed free of charge to anyone asking for it.



North Carolina leads all other Yearly Meetings of the Five Years Meeting in a steady growth over twenty-five years. Here are some of the builders: (Standing) Ethel Payne, Carl Yow, Virginia S. Hauser, Sarah R. Haworth, Charles Hendricks, Ezra Pate, Clifton C. Pearson. (Seated) D. Virgil Pike, Hershel M. Hill, Bertha V. S. White, Lutie A. Woody, Algie I. Newlin, Isaac Harris, Elizabeth Ott, Bascom G. Rollins.



Wilmington Yearly Meeting has been called a laboratory of the Five Years Meeting. Here are a few of those creative Quakers: (Standing) James A. Terrell, Howard H. Thorne, Lester W. Figgins, Howard R. Yates, Oliver R. McCoy. (Seated) Esther Crawford, John C. Harvey, Bessie B. Haworth, Mary K. Farquhar, David O. Stanfield, Calvin Gregory.

QUINQUENNIAL QUOTES

Quotations may not be word for word as in the discussions during the sessions, but they are given here with a concern for faithfulness to the ideas expressed.

Juan Guzman of Cuba: Cuba is the fruit of the evangelistic work of the Five Years Meeting. Further church work must follow three distinct courses: the first, to evangelize; the second, to evangelize; the third, to evangelize.

Henry Smith Leiper of the World Council of Churches: When you have a new citizen, he is not only a citizen of Richmond, of Indiana and of America, but in some sense he is a part of our world life. So when you have a new Christian, he is not only a member of a local Friends Meeting, he belongs to the Society of Friends and the world fellowship of Christians. If he has not joined something universal, he has not really joined the Church.

Byron Osborn of Ohio Yearly Meeting (Damascus): We hold in our traditions love for everyone—both among ourselves as well as for others—hence there is less of non-constructive criticism among us than in the past.

Helen K. Ford of East Africa: The new Yearly Meeting of Friends in East Africa is cooperating closely in the Kenya Christian Council and thereby helping to make World Christian fellowship real on the mission field.

Helen Binford of North Carolina: Our children first loved their grandparents, without seeing them, for the nice things they had done for them. Then the time

came when we took the train for a visit, and they met them and loved them for themselves. So it is with a personal meeting with Christ—persons know about him and then they come to know him.

Lewis Hoskins of the A.F.S.C. and Oregon: A Chinese student asked me whether Christianity is a "comfortable" religion. I answered him that there is a deep comfort in having the personal knowledge of Christ within, but at the same time, a deep discontent with one's world without.



Sharing honors with Indiana as the Hoosier hosts, Western Friends reach for Friendly work—and find it. There is something expansive in their name and in their hearts: (Standing) F. S. Reed, Walter E. Carter, Norman E. Young, Sumner A. Mills, Allen N. Reynolds, Russell E. Rees, Marcus E. Kendall. (Seated) Alvin T. Coate, Lillie E. Horney, Glenn A. Reece, Marguerite Fields, Herschel C. Peery, Geraldine H. Moorman.

Miriam Levering of North Carolina: In the judgment, we shall be held accountable more than communists, for we have the freedom to speak out, and perhaps Quakers may be judged more severely than may other Americans, for we have a tradition which bids us speak out against evil.

Alvin T. Coate of Western: Evangelism has come to the second mile—an over-all concern with life, total life. It must be by the genius of our younger men that we chart a new course.

Kenneth Eichenberger of Iowa: We are in danger of losing our sense of urgency to save lost men, and of neglecting our reliance on the work of the Holy Spirit to convince and lead them.

Clayton Terrell of Wilmington: Evangelism must involve the whole man.

George Badgley of New York (in a period of worship):

O, God of Love, O, Lord of Light,
Grant us the gift to know the right,
Help us to see that man is man
What'er his race, religion, clan.

In faith we strive to sow the seeds
Of human grace of friendly deeds.
Life is our goal, and may we live
To learn, to love, to grow, to give.

O, brother-men, throughout the earth
It's as we share each other's worth
We weave, by acts of true accord,
The seamless garment of the Lord.

Marlin Dawson of Baltimore: We ought to have something to share with the larger Christian fellowship. Do we feel that we are an aristocracy, or do we feel that others have something to share with us? That is the spirit of true fellowship.

DEVOTIONAL LIFE

(Continued from page 358)

all the family is sitting on the floor in the living room playing a game together; it may be the reaching out of another person's spirit to mine and mine to the other's in such a way that distance ceases to mean anything, and we know each other from within—as if in Heaven; it may be the experience of that love which is perhaps the closest to the divine, the love of a wife . . . Surely it can be said that home and friendship bring highest heaven within our nearest reach. But many other occasions become suddenly incandescent with the light of God's presence. It can happen when one has been profoundly stirred by the inspiration of a great spirit pouring itself out in witness. It can happen in Meeting for Worship, where all the old and ragged ends of a littered life are whisked away and a lovely pattern of order and significance and purpose remarkably emerges. It can happen in summer or winter, in glorious fall or surging spring. It can happen not only on the heights but more poignantly in the depths from which all of us someday must be rescued. It can happen in the midst of beauty and it can come in the midst of ugliness; where joy abounds as well as where tragedy brings the profound surges of sympathy and compassion flowing out of hearts toward one another. It can happen in moments of great choice, where risk is enormous and the odds against us heavy, yet the challenging way becomes most clear; and suddenly on that way appears the figure of a Companion!



Fred Haslam reminded us that Canada is not just a place North of the United States, but a potential center for reconciliation in our quarrelsome world. Here are some of the peacemakers: (Standing) Burton S. W. Hill, John Petrie. (Seated) Dorothy Starr, Fred Haslam, Margaret Pennington.

Friends, Advance!

By Harold N. Tollefson

THE 1950 session of the Five Years Meeting should make history, as the many Friends return to their homes in local Meetings. The renewal of personal friendships, the acquaintance of Friends from many parts of the country and the world, the fellowship of the

sessions will remain in our hearts and minds for many months. The business that came before Friends was considered carefully and with a sense of unity, and we feel that the Five Years Meeting has definitely moved forward. The FRIENDS ADVANCE is no longer an idea, it has become part of the warp and woof of our Five Years Meeting fabric.

It is with assurance and gratitude that your attention is called to the program of Advance, now available in the new booklet, *Friends Advance*. Copies were distributed to all Friends in attendance at the Five Years Meeting sessions. A copy, with a covering letter, has been mailed to every Meeting across the continent. That fact should give Friends a real sense of corporateness, as the booklet gathers up your concerns and gives suggestions for carrying them into action.

We recommend that it be considered carefully by the Monthly Meetings at a business session, and that parts of it be shared again with the Committees of the Monthly Meeting. Every member is involved in this Advance, and it is important that each member feel a sense of responsibility for its application within his Meeting.

For five successive years the Advance will center on the following emphases: the Local Meeting Fellowship; Evangel-



Though they come nearly three thousand miles across mountains and prairies, distance does not dull the enthusiasm of these loyal Californians: (Back row) G. Thoburn Davis, L. Glenn Switzer, Virgil J. Lancaster, Glen Rinard, John W. Wright, Robert E. Cope, J. Parker Cosand. (Front row) Henry D. Cox, Jean Coffin, Donald B. Spitler, Jesse S. Drinen, W. Roy Ware.



Central to the work of the Five Years Meeting is Indiana, and being central means added responsibility. Appearing none too cheerful about it, are these Hoosiers: (Standing) Errol T. Elliott, Norval E. Webb, Logan W. Smith, Leonard R. Hall, Arend Vlaskamp.

(Seated) Edward Ransome, Delmar Mock, Francis Runnion, Clayton R. Hiatt, Fred E. Smith, Raymond McCracken, John Compton.

ism and Outreach; Christian Nurture of Persons; Our Impact Upon Social Issues; Christian World Fellowship.

The emphasis for the current year, or until August, 1951, will be The Local Meeting Fellowship. Unless our home Meeting is vitalized there can be no growth and expanding church. There are many factors involved in this Fellowship, including worship and service, for members who are active or inactive, resident and non-resident. Study the *Advance* booklet for suggestions in this Area.

Within the given Area each year we are seeking certain Objectives, under the heading in the booklet, "Objectives of the Advance." There are five major objectives—Vitalizing of Our Members; Development of Leaders; Expansion of the Church; Increased Support; Transformation of Society. Goals for each Objective will be found listed in the section, "The Objectives Interpreted." We believe they are within the reach of every Meeting of Friends across the Five Years Meeting, and we have set ourselves to the task of achieving these goals by the sessions in 1955.

The responsibilities for the *Advance* rest upon all of us, the Monthly Meeting, the Yearly Meeting and the Five Years Meeting. The concluding section of the *Advance* booklet, under the heading, "Achieving Our Objectives," gives a relative picture of these responsibilities and the group that should take the leadership in this promotional work. There are times when the local Meeting creates its own program and materials, and at other points the Yearly Meeting initiates the program or

supplements the local program. At all times the Boards and Committees of the Five Years Meeting stand ready to assist or counsel Friends in the development of their Advance. There are some phases which the Five Years Meeting accepts as its own share of the Advance, but we will always work in cooperation with the Yearly Meetings and the local Meetings. For, unless it

happens to you, your Meeting, your community, there will be no Advance, no spiritual enrichment, no outreach to others.

Sunday, November 5, was accepted as *Friends Advance* Sunday, at which time many Meetings shared the reports from their representatives, called the membership to a dedication of life and service to the Kingdom of God, and introduced the program prepared for the Meetings. Bulletins for use on that day were prepared and sold so rapidly that a re-printing was necessary. If your Meeting did not secure copies for local use, you may purchase them from Friends Book and Supply House for a limited time. The month of November might be considered appropriate for promoting the *Friends Advance*, and bulletins may be used at the convenience of Friends, as they are not dated.

Additional copies of the *Friends Advance* booklet are available for Meetings that will want them for their Committee Chairmen, and others. Send your request to Harold N. Tollefson, Director of the Advance, 101 South 8th Street, Richmond, Indiana, and they will be sent immediately. The booklets are free to Meetings.

Several Friends have inquired about the reports gathered from the morning Worship-Discussion groups at the sessions recently. They have been gathered up, and will be analyzed. The findings will be reported in *THE AMERICAN FRIEND* in due time. I hope that Friends will be free to write me at any time,



And thou, Philadelphia, art not least . . . From this center of gravity came: (Standing) Mary Roberts Taylor, Howard G. Taylor, Katherine Karsner, Harriett Woodward, Irving Hollingshead, Jean Hollingshead, Clara W. Finch, Martin Trueblood, Joanna Ayres, Raymond Wilson, Betty Jacob, Lilly Pickett, Mary Hoxie Jones.

(Seated) Anna H. Brown, Edith Maris, Albert B. Maris, Anna Griscom Elington, J. Passmore Elington, Edna Morris, Homer Morris, Florence Yarnall, George Walton.

asking questions, or sharing concerns, methods or materials. I need your counsel in the coming months, and appreciate the devoted service now being given by the hundreds of Friends in local Meetings. Let us pray for one another, and share our spiritual resources with each other, and go forward under a sense of divine guidance. In the concluding session a Friend said, "We are seeing the emergence of a great new power, basic Christianity . . . Let us turn the Society of Friends into an effective society in the return to basic Christianity. This is a high dream, but surely not too high."

ON THE LIGHTER SIDE

The sessions were by no means gloomy. Glints of truth that shine through humor caught the attention of Friends.

A solicitous Friend was heard counselling Raymond Wilson, our Quaker congressional coach in Washington. "Take care," she insisted, "you are working too hard." To which Raymond replied, "When we get world peace, I'm going to take a day off."

* * * *

It was reported authentically that the Committee on Finance, about ready to make its statement to the Five Years Meeting, was looking frantically for its lost report. An almost silent but somewhat frenzied search brought to light



These Friends came with the good winds from Kansas prairies: (Standing) Westine Shufelt, Violet Pitts, Mabel Woodard, Dan Neifert, John Mills, Dorothy Craven, Ardella Mills, Alice Kay Michener, Margaret Joy, Walter Lawrence, Rita Stogsdill, Wilbur Wheeler, Mary Barrington, Harley Davis, Eva Wheeler, Bertha Pickering, Dora Davis, Isabel Crabb, Roy Dunagan, Marjorie Brightup, Della Welker, Mary Catherine Lewis, Wayne Lewis, Charles Ball, Maxine Ball, Ray Hays. (Seated) Arthur Shufelt, Susie Frazier, Florence Watson, S. Arthur Watson, Edith Hadley, Gurney Hadley, Walter Lewis, Alta Hoyt, Fred Hoyt, Lois Hays. (Seated on ground) Arthur Roberts, Edward Morris, Macy Lewis, Charles Lampman, Earl George, Robert Dunn, Gordon Lewis, Keith Parker, Howard Harris.

the fact that the Chairman was sitting on it! We could write a homily on this story, for it has happened before, figur-

atively, many times and in many ways—and in many committees.

* * * *

Also heard at the Five Years Meeting was this: Isaac Sharpless, discerning president of Haverford College some years ago, was always keenly aware of what the students were doing. The students, not to be outdone, raised a small fund among themselves and offered it to one of the least religious boys if he would rise and speak in Fifth Day meeting. Through some uncanny insight, Isaac Sharpless knew their intent. The meeting assembled, and after a few minutes of silence, the boy rose. Isaac Sharpless, however, rose with him and said, "Will thee please be seated. We are unalterably opposed to a paid ministry."

* * * *

Lela Mills, Chairman of a discussion panel, exercised her prerogatives as Chairman—and as a woman—when she politely but firmly swung the "mike" away from Levinus Painter, also on the panel, and told us how to build Christian world fellowship. "As it should be," the faces of her sister delegates seemed to say, "Let the women have the last word—and the first!" Susan B. Anthony started it—and the end is not yet! It was a first rate speech by Lela Mills and by Levinus Painter too—though later. * * * *

Someone recalled this story: An early Friend replied to one who criticized him for covering his bald head



These Friends came from everywhere—almost: (Standing) Priscilla McPherson Jenness, Baltimore, Stony Run; Charles De Vol, Leora De Vol, missionaries in China under the Ohio Yearly Meeting Board; Levi T. Pennington, Oregon; John Beamish, Pacific; Mary F. Kershner, Pacific; Lewis Hoskins, Executive Secretary, A.F.S.C., Oregon; Florence Adams, Detroit, Lake Erie Association. (Seated) Sylvanus Haworth, Oregon; Judith Coppock, Ohio Yearly Meeting; Ralph S. Coppock, Clerk of Ohio Yearly Meeting, Damascus; Alice Edmundson, Oregon.

with a wig, "Friend, though wearing a wig may be a sin, censoriousness is a much greater sin."

* * * *

Elton Trueblood remarked that Edward Burrough, an early Friend, was known as the "son of thunder and consolation," but that Friends today are heavy on the consolation, and weak on the thunder.

* * * *

Stanley Forward of London Yearly Meeting tells of the time when plans were drawn up for a new meetinghouse to replace one which had been bombed. The meeting of Friends discussing the plans was divided about evenly—half considering the proposed meetinghouse too large and elaborate; half thinking it not large enough to meet possible future needs. The clerk listened to the pros and cons and concluded, "It seems as if Friends as a whole are satisfied,"—and the meetinghouse was built!

* * * *

The first session of the Five Years Meeting was underway. The roll call of delegates had been completed. The Chairman of the Program Committee had reviewed the preparations and interpreted the program for the seven days ahead. He had introduced the Secretary for the Five Years Meeting, who was making an "Introductory Address," when suddenly all the lights in the building went out, and the as-

sembled Friends were immersed in total darkness. Rarely does a speaker introduce such a midnight upon his listeners.

The news spread rapidly to the Richmond friends of the speaker. He can hardly pass down the street without having a fuse handed to him by his conniving, though genial, friends. This collection of fuses will go into the new office building.

A CALL TO THE MEN OF THE FIVE YEARS MEETING

In flight back to California, Glenn Switzer, President of the new Men's Extension Movement of the Five Years Meeting, writes that as he looks back over the sessions, the men's movement seemed organized and timed almost to the minute to meet a specific need. When the decision to have a new office building was made, the men's committee was approved at that moment and took over the responsibility of raising funds.

Glenn suggests that we should anticipate nearly \$150,000 as our goal, though the Building Committee has not yet held a meeting to determine the exact amount. He also rightly emphasizes the need for all men of the Five Years Meeting to consecrate themselves first of all to the work of the Lord, and then to the material advance of erecting the new office building.

He asks that pledges be sent either to him at 3464 East Foothill Blvd., Pasadena, California, or to Jesse O. Parshall, Second National Bank, Richmond, Indiana.



All the way from London town. English Friends are indispensable assets to the sessions. (Standing) Dorothy Cadbury, Stanley Forward. (Seated) Elfrieda Vipont Foulds, Barrow Cadbury, Edith Forward.



They of the Friendly Frontiers: (Standing) Fortunato Castillo, Mexico; Allan Jacobs, Jamaica; Juan Guzman, Cuba; Margaret Farlow, Jamaica; Juan Sierra, Cuba; Adam H. Flatter, Jamaica; George Minott, Jamaica; Clifford Meredith, Jamaica.

(Seated) Alice I. Kennedy, Jamaica; Benjamin Ngiara, Africa; Ruby Meredith, Jamaica; Miguel Tamayo, Cuba; Ena Da Costa, Jamaica; Kenneth Crooks, Jamaica; Mabel Vincent, Jamaica.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For November 26 — Stewardship of Money

II Corinthians 9:6-8; Philippians 4:10-18

Eleven Yearly Meetings in North America belong to the Five Years Meeting. They claim to have 70,000 members, and the whole work of the group through the Boards of the Five Years Meeting calls for a budget of less than \$120,000. Thus it would seem that the per capita giving of these Friends for Missions, Christian Education, Peace, Evangelism, Stewardship, Public Morals, Promotion, Assistance to Aged Ministers, and other parts of our program, is about \$1.70. Is this the measure of our concern for reaching the world with our message? "He that soweth sparingly shall reap also sparingly." Are we afraid to talk about money?

Friends do not appear to good advantage when compared with other denominations in the matter of giving. It is true that some Friends are very generous, and except for this generosity we would look even worse than we do. It would not seem too difficult to double the support of our work, that is, increase the per capita giving to three dollars. But the guess may be ventured that the reason it is not done is that there are entirely too many Friends who give almost nothing to any program outside their own Meetings, and probably very little there. It is true that the stewardship of money is not the principle thing in Christianity, but I must confess that I never saw an earnest Christian who was not also generous to the extent of his ability. If we are sparing in our giving of money, what will we be in giving of ourselves? A gentleman, some one has said, is one who puts in more than he takes out. Certainly a Christian cannot be less than that.

The lesson material gives three reasons for Christian generosity. First, that all grace may abound. That is, in order that one may be a well-rounded, complete Christian. Do we try to have a few graces, but shy away from this one? The rich young ruler missed the Kingdom, not because he was immoral in the general sense, but because he could not pass the money test. "He had great possessions."

Second, to share the fellowship of affliction. It is easy to be academic and abstract about human suffering, but to carry part of the load by sharing moves it from the academic sphere. The Samaritan was superior to the priest

and Levite because he put the sufferer on his donkey and took him to an Inn. Otherwise we do not know about their relative virtues. To share is to grow, to help is to be strengthened, to love is to be redeemed.

Third, to find the fruit that increases.

Heaven is not gained at a single bound,
But we build the ladder by which we rise

From the lowly earth to the vaulted skies,

And we mount to its summit round by round.

Money is something for which men trade their life-blood. It is not filthy lucre, but one of the treasures of life. To be generous with it is a discipline that educates and molds character. To give is to grow, to find a fruit that increases, to come closer to the ideal. The scant measure is the way of spiritual defeat, not of spiritual growth and maturity.

Questions:

1. Do you think Friends could and should be more generous? How would you start doing something about it in your Meeting?

2. Why is ungenerosity such an evil? What is the deepest reason you can think of for a sense of stewardship of money?

For December 3 — The Stewardship of Life

Romans 12:1-2, 6-8; II Corinthians 8:3-5; Philippians 2:25-30

Money is not everything, but it is something. If we could believe that we had put it out of the road and were ready for more important things, we should be most happy. Real stewardship does not end with money, but with life.

"Do not let the world squeeze you into its mold," one of the new translations reads. The pressure is on, and it pushes us from all sides. "Conform," it says; do what everybody does, think as the majority do, don't be a sore thumb, forget about your high moral convictions. But Paul answers, "let God remold you from the inside." There is no virtue in being different, but there is virtue in having a real inner conviction of the moral worth of certain actions, and of refusing to yield to the pressure of an evil society.

There is no final priority of services. Glenn Reece has said that the highest

call of God is not the call to the ministry, but the call to self-commitment. A good farmer is better than a poor preacher. An honest mechanic is more to be desired than a dishonest missionary. A compassionate foreigner ranks higher in the scale of God than a pious, but selfish priest. Brother Lawrence illustrated the fact that a cook may rise higher in the devotional life than many a Bishop. The call of God to a young man might just as well be a call to study medicine as to study theology. God calls men to commit their lives to high purposes and to use their gifts and talents where they will count for the most. The opportunities for fruitful service are not limited to service in the ministries of the church. The ongoing life of many meetings is more dependent upon faithful and loyal farmers and merchants and welders than it is upon ministers. Ministers come and go, but faithful men and women often spend their lives in a given community, and give their services to the churches there.

A young person may well ask, where can I invest my life so that it will yield the greatest total return? There is much more than salary to be considered. What does the world need? Character, convictions, dependability, sympathy, integrity, poise, goodwill? The list could be made very long. And the need is in every profession and every business. The great need of the world is not more ministers, although the world does need them desperately. Its crying need is for more people fully committed to the Christian way of life. Some need to be in the ministry, some in business, some in politics, some in the schools, some in newspaper work, some in labor unions.

For every Paul in the history of the church there is an Epaphroditus, and maybe a hundred of them. The great gifts are not, so Paul said, speaking with tongues and prophesying, but Faith, Hope and Love, and these gifts are available to all.

Questions:

1. What determines the amount of time and service you give to others?

2. How would you advise a young person toward a life work? What principles would you use?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friends who want glossy print pictures of any groups presented in these pages may secure them for fifty cents each, size 5 by 7 inches. Order from THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

THE MEMORY OF RUFUS M. JONES

The name of Rufus Jones was brought before Friends at almost every session during the Five Years Meeting. In opening the business session on the last day of Five Years Meeting, the clerk read the following paragraph, written by Rufus M. Jones to Augustine Jones at the close of the sessions in 1917:

"The Five Years Meeting was a time of work and struggle, but also a time of real satisfaction. It was very encouraging to note a decided increase of unity and an advance in almost all lives. I have often wondered whether the Five Years Meeting was destined to fill an important place in the life of our Society. I feel more than ever convinced this time that it does have a real service to perform."

Elbert Russell, Dean emeritus of the Duke Divinity School: The three great assertions of our world are the drive for security, the longing for freedom, and the need of each man to be recognized as a human being.



In the Quaker "Apostolic Succession"—Past and Present Clerks: Past, (standing) Elizabeth Hazard, Algie I. Newlin, Cora Mattison.

Present, (seated) Geraldine Hadley Moorman, Norval Webb, Dorothy Lloyd Gilbert, Richard P. Newby.

VISION

No vision, friend?
Yet, every night
Of moon and stars
Is miracle
To human sight:

Before my wonder-wakened eyes
A band of angels
Passed across
Familiar skies —

Slowly,
With lovely grace
They glided o'er
The moon's white face.

Illumined
Were their robes
Of light,
Their myriad wings
Gleamed in the night:

I caught the rhythm
Of their feet,
And strains of music
Strange and sweet.

.....

"Some wisps of cloud,"
I hear you say,
"Make patterns on the moon
That way."
But I believe my heart was right
To claim this vision of delight.

ALICE PERKINS

WINTER MEADOWS

Nature is peaceful here. Her meadow-flanks
Stretch gently toward the rising winter sun.
Gratefully the heart conveys its thanks
In wordless song for comfort it has won.

Far from the crunch of tanks the hillsides lies,
Far from the stench of greed and clamoring,
Waiting for rain from winter-laden skies,
Waiting the blessed sacrament of spring.

LUCIA TRENT

STAYED

Confused and sore of heart
I think on wars
And ways of men.
And then, quite suddenly,
As if invisible wires
Had pulled my sight,
I look upon a tree —
A tree in flames
Of scarlet, crimson, gold,
Framed in a sky
As lovely as a song:
My troubled thoughts
Grow strangely calm again,
Stayed on the things of God
Instead of men.

ALICE PERKINS



The fair autumn skies gave these peaceful hunters a photographic field day among the gathered Friends. What candid shots are on the record, only they can tell! (Left to right) Orval H. Cox, Iowa; Robert Rumsey, New York; James R. Stein, Jr., Baltimore; L. E. Kanney, Indiana; Lewis D. Savage, Iowa; Arthold Latham, Iowa; Leonard R. Hall, Indiana; D. Vergil Pike, North Carolina; Cecil E. Pearson, New York; Ray Barker, North Carolina; Benjamin Rockwell, New York.

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BYRON G. THOMAS, PRINCIPAL

An Indiana newspaper, reporting the acceptance of the Quaker Hill property for the new Central Office building, headlined it: "Richmond Estate Accepted for GOP." Is this an effort of this Republican newspaper to conscript Friends just before elections!

POETRY CONTRIBUTORS

ALICE PERKINS, 230 Main St., Amesbury, Massachusetts.

LUCIA TRENT, Box 2032, San Antonio 6, Texas.

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BIRTHS

BOWMAN — To Russell and Carol Horner Bowman, a daughter, Barbara Joyce, on September 11, at Amboy, Indiana. The baby is now in the Riley Hospital at Indianapolis.

CLARK — To Vonalee and Rosalind Overman Clark, a daughter, Mary Lynn, on October 5, at Amboy, Indiana.

EMMART — To William Tudor and Martha Lane Emmart, a son, William Tudor, III, on June 30, at Wilson, North Carolina.

GERHART — To Orla J. and Ann Gerhart, a daughter, Bonnie Elaine, on October 3, at Amboy, Indiana.

HENDERSON — To Francis and Barbara Lehman Henderson, a son, Jerome Alfred, on August 4, at West Branch, Iowa.

HINSHAW — To Cecil and Pauline Smith Hinshaw, a daughter, Esther Mae, on October 14, at St. Louis, Missouri.

ROTH — To George and Jane Haramy Roth, a son, Steven Douglass, on October 6, at Indianapolis, Indiana.

SALISBURY — To Leon and Esther Cook Salisbury, a daughter, Carol Ann, on October 19, at Hillsboro, Ohio.

TEMPLETON — To Guy H. and Bonnie Howard Templeton, a son, Guy Howard, Jr., on October 11, at Amboy, Indiana.

THOMAS — To Charles and Lucile Alberty Thomas, a girl, Karen Lucile, on October 23, at Guilford College, North Carolina.

WHITE — To Archie B. and Virginia Winslow White, a daughter, Retha Lea, on August 6, at Belvidere, North Carolina.

DEATHS

DAVIS — Nellie S. Davis, on September 2, at Auburn, Indiana. The daughter of Bennett and Gulie E. Shugart, she was recorded a minister in 1919 and served faithfully as long as her health permitted. She was a much loved pastor of Bethel Meeting, Fairmount Quarterly Meeting, Indiana, for many years. She is survived by her husband, Charles W. Davis; a son, Kelse; three granddaughters; a sister, Harriett Cooper; a step son and two step daughters. Services were in charge of Xen W. Harvey and Paul E. Shugart, with interment at Marich.

KEEVER — Otto Kever, on October 17, in Indianapolis, aged seventy-three. He was a member of Friends Memorial Church at Muncie, Indiana. Surviving are three sons, Don of Indianapolis, Walter and Paul of California; two sisters, Alice Funk and Louise Eby, of Muncie; and three grandchildren. Services were conducted by Robert M. Jones. Interment was in Maxville Cemetery in Muncie.

KIMBROUGH — Mabel Scott Kimbrough, on October 1, at Muncie, Indiana, aged forty-three. She was a member of Fairmount Friends Church and a former member at Gasport. Surviving are her husband, Clark Kimbrough; a sister, Mrs. Winifred Kimbrough of Muncie; four brothers, Raymond of Columbus, Herbert of Brookston, Kenneth of Marion and Homer of Fairmount. Services were conducted by Robert Jones of Muncie and Xen Harvey of Fairmount.

REEVES — Virgil D. Reeves, on October 6, at Billings Veterans' Hospital, Fort Benjamin Harrison, Indianapolis, aged fifty-eight. He was a valiant ambassador for Christ and his influence helped guide other patients there into the

Christian way of life. Surviving are his wife, Margaret; a son, Nyal of Muncie; a daughter, Mrs. Robert McCullough of Muncie; a step son, Sherman Satterfield of Muncie, a step daughter, Mrs. Robert Downing of Muncie; four brothers, Floyd and Howard of Muncie, Samoine of Omaha and Orla of Mansfield, Ohio; two sisters, Mrs. Hazel Lambert of Vicksburg, Michigan and Mrs. Ethel Connors of Dayton, Ohio, and five grandchildren. Services were conducted by Robert M. Jones and Rev. O. V. Rector. Interment was at Elm Ridge, Muncie, Indiana.

WADE—Frank B. Wade, on October 3, at Indianapolis, Indiana, aged seventy-five. The head of the chemistry department at Shortridge High School for thirty-eight years, he was the author of several scientific books. Surviving are his wife, Ethel Nicholson Wade; a daughter, Lucille; a son, Nicholson; and two grandchildren; all living in Indianapolis. Funeral services were conducted by Herbert Huffman.

WHITE—Clara Mabel White, on June 27, in Belvidere, North Carolina, aged seventy-six years. The daughter of Elihu A. and Margaret Morris White, she was a lifelong member of Piney Woods Friends Meeting. Surviving are two sisters, Margaret B. White and Lucy White. Services were held at Piney Woods with Carl Yow in charge

assisted by Bertha V. S. White and Elizabeth White. Interment was in the family cemetery at Belvidere.

WINSLOW—John Dewitt Winslow, on September 19, at Belvidere, North Carolina, aged seventy years. He was the son of William T. and Molly Elizabeth Winslow. Surviving are his wife, Allie White Winslow; one son, Branning Winslow; four daughters, Lena and Edna Winslow of Belvidere, Odessa Williams of Hertford, North Carolina, Bernette Lane of Norfolk, Virginia; and eight grandchildren. Memorial services were conducted at Up River Friends Church, where he was a birthright member. Elizabeth White and Bertha V. S. White officiated. Interment was in the church cemetery.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:50 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sosis House, 108 Liberty St. First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

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PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popgham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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